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intermediate classes consisting of different forms of courtship. Professor Groos concludes his highly instructive work with a chapter on the psychological aspects of play, the principal content of which is the investigation of "make-believe" or "conscious self-illusion." He shows, moreover, that the psychic accompaniment of experimentation, the most elementary of all plays—the "joy in being a cause"—is the central idea of the whole conception of play. It permeates every kind of play, and has a significance not sufficiently appreciated even in artistic production and æsthetic enjoyment.

C. S. WAKE.

THE PREPARATION FOR CHRISTIANITY IN THE ANCIENT WORLD. A Study in the History of Moral Development. By *R. M. Wenley*, Professor of Philosophy in the University of Michigan. New York, Chicago, Toronto. Fleming H. Revell Company. Publishers of Evangelical Literature. 1898. Pages, 194. Price, 75 cents.

It appears from the Preface to this little book that it was prepared for the Church of Scotland "Guild Series," the design of which is "to deepen the intelligent interest of the laity in all questions connected with the origin, nature, history, and extension of the Christian religion." This the present volume cannot fail to do, as it is an able presentation of a difficult and important subject, by a writer who is well qualified to deal with it. Professor Wenley's earlier studies are well known and in his *Socrates and Christ* he has already gone over a portion of the ground covered by this work, the key to the argument of which is to be found in the introductory statement that Christianity "was born into a universal empire, the state of which at the moment is matter of history; all the circumstances of the time imperatively demanded the new revelation, and conspired to the successful propagation of the 'good news'." A preparation had been going on for a considerable period the commencement of which the author places in the Periclean age of Greece. It was then man first acquired some consciousness of his own worth, before which the questions that necessitated the Christian revelation were practically non-existent. For two centuries prior to Socrates the Greek mind regarded itself as one with nature. Hence, says Professor Wenley, religion was based on personification, and gradually came to be associated more and more with human qualities, the Hellenic gods assuming "clearly marked individual characteristics." During the same period, Greek thinkers exhibited a similar sense of unity with the outer world, combined with unconsciousness in regard to ethical questions. The so-called problem of substance engaged the attention of philosophers, giving rise to the formation of two opposite schools who agreed only in the doctrine of deception by the senses. This doctrine was adopted by the Sophists, who declared that as the senses do deceive, one man's opinion is quite as good as that of another. At this point Socrates appeared, and he is rightly termed by the author a missionary, for he had a gospel, the preaching of which led him to a martyr's death. The life work of Socrates, says Professor Wenley, was "to turn investigation from matter

to man, to deflect interest from the foreign order of outer things to the inner realm of regnant personality"—to teach its own infinite value to the human soul. The gospel of Socrates was incomplete, as it was limited to the Greek citizen whose duty it declared to be to do his best for the interests of his community.

That which was begun by Socrates was continued by Plato and Aristotle, in whom the Hellenic spirit "gathers itself together, so to speak, and applies its assembled resources to the fundamental problems of the nature of the universe and of man's being." Their conception of the moral life was perfect, as it required the life of morality for the sake of morality, but their notion of the good man was not as he was essentially Greek whose duty was restricted to the State. Professor Wenley, after treating of this "Greek self-criticism," devotes a chapter to the consideration of the philosophic ideas of Epicurus and of the Stoics, under the title of "Salvation by Wisdom." This he declares to be a failure because it rendered humanity, "miserable enough already, too poverty stricken." As the mission of Socrates was to reveal man to himself, so that of the Jews was to reveal God to man. In religion, says Professor Wenley, at least four life-streams commingled. "From Greece it largely derives the conception of God's manifestation in the universe; from Rome, the idea of God's identical relation to all men everywhere; from Teutonic character, the importance of God's connexion with every man apart; from the Jews, God himself." Not only was the mission of the Jew religious, but so also was their genius, and to their conception of God was added a vivid perception of the conditions essential to pure religion. To be perfectly righteous as God was to them man's chief end. The religious enthusiasm they exhibited is ascribed by the author to the influence of the Law which had been elaborated during the four centuries and a half that elapsed between the last of the prophets and the advent of the Saviour, which occurred at a time of general unrest and of expectation of a deliverer from Roman domination. In the next two chapters Professor Wenley treats of the Preparation of the World and The Preparation of the Spirit for the Appearance of the Saviour, as exhibited by the external unity and the moral anarchy which marked the epoch. This was gradually removed, however, by "the accomplishment in Christ of everything that a man ought to become in order to attain the dignity of true manhood," a statement which well sums up the author's philosophy.

C. S. W.

DIE PHILOSOPHIE DER GESCHICHTE ALS SOCIOLOGIE. Von *Dr. Paul Barth*, Privatdocenten an der Universität zu Leipzig. Erster Teil: Einleitung und kritische Uebersicht. Leipzig: O. R. Reisland. 1897. Pages, 396.

The author of this book, a private docent in the University at Leipzig, has not yet been prominently before the public, but he exhibits a fair acquaintance with the domain of economics and its history and (leaving aside some obvious misconceptions) sometimes shows very good judgment in practical questions.

Barth claims that the object of history is neither the individual, nor mankind